THE PACIFIC

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Reading Room

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WHAT ARE YOU WEAVING?

Children of yesterday,
Heirs of to-morrow,
What are you weaving—
Labor and sorrow?
Look to your looms again;
Faster and faster
Fly the great shuttles
Prepared by the Master.
Life's in the loom,
Room for it—room!

Children of yesterday,
Heirs of to-morrow,
Lighten the labor
And sweeten the sorrow:
Now—while the shuttles fly
Faster and faster,
Up and be at it—
At work with the Master.
He stands at your loom,
Room for him—room!

Children of yesterday,
Heirs of to-morrow,
Look at your fabric
Of labor and sorrow;
Seamy and dark
With despair and disaster,
Turn it—and lo,
The design of the Master!
The Lord's at the loom,
Room for him—room!

—Mary A. Lathbury.

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NOTEWORTHY AND SIGNIFICANT.

It is worthy of note and highly significant that the governors of two great states were in attendance at the annual convention of the Ohio Anti-Saloon League recently—Harris of Ohio and Hanly of Indiana. When Governor Harris, who had been selected to preside at one of the sessions, was introduced he said that he regarded it a high honor to preside at such an assemblage—gathered in the interest of temperance, good government and higher citizenship.

When Governor Hanly, who was the leading speaker the first session, had been introduced and greeted with tremendous applause, he said: "Some one told me the campaign was over. That's a mistake. There are campaigns that never end." And he added: "I count it a great privilege to speak to those who represent the most potential force that was ever organized in any land or in any age in behalf of temperance. You look good to me. Better than any brewer's convention I ever saw."

Governor Hanly proceeded then to pay high tribute to the Anti-Saloon League because of its methods in the battle against the saloon. He stated that in Indiana Republicans and Democrats had stood together and had put men into office not because they stood for the principles of the one or the other of these parties, but because they had anti-saloon principles. This, he called consecrated citizenship, saying in that connection: "Give me a generation of consecrated citizenship and I will write a page of history never dreamed of."

In the course of his address Governor Hanly stated that the president of a brewers' association had come to him and had remarked that a certain amendment favorable to temperance must not be allowed to pass, that they would not stand it. When the governor asked the man, "Since when have you the right to dictate? he replied: "I will see to it that two years from now a legislature will be elected that will give us what we want." And straightway the governor answered: "Well, maybe you will. But if you do your bill will pass twice, for it will die here on this table the first time."

The Religious Telescope says that ordinary applause could not express the feelings of the convention at that juncture, and that the house resounded with yells. Concerning the address The Telescope says further:

"The Anti-saloon people were cautioned not to underestimate the enemy, and to remember that the cultivation of respect of law and law enforcement was a large part of their work.

"Incidentally it might be mentioned that Governor Hanly reported that in eighteen months the anti-saloon people of Indiana had made 186 townships and nineteen city wards dry; that 531 saloons had been closed, putting 400,000 people under dry territory, which a year and a half ago was wet.

"Space does not permit the relating of how he had deposed fourteen police boards for inactivity, and how Terre Haute, where he had no authority, had wakened up and deposed its mayor for non-enforcement of law. His was a story of a big fight by good fighters."

One of the speeches told of a time when in the Ohio senate the saloon forces were "mad with desperation and faces white with anger were turned toward the presiding officer." But the remark was: "The officer was firm and calm. God was still governor of Ohio, and Andrew L. Harris was his lieutenant." This reference to Ohio's beloved governor brought prolonged applause.

The success of the Anti-Saloon League work in Ohio is summarized as follows:

"Where a dozen years ago only about three hundred and fifty of Ohio's one thousand three hundred and seventy-one townships were dry, today over eleven hundred of them are without legalized saloons; where less than two hundred of the seven hundred and sixty-eight municipalities were without saloons today nearly four hundred and eighty have banished the drink shop; eighteen county seats have no saloons; three whole counties are dry. About four hundred thousand of the population of the large cities are living in prohibition districts, and the work goes on."

It is a good sign of the times that the two great states of Indiana and Ohio have governors who take the stand that Governors Hanly and Harris do take as to the liquor traffic, and that Missouri has a man of similar heroic mold in Governor Folk. Such men can be elected in other states if the effort is made. We are pleased to learn that Governor-elect Gillette of California was instrumental not long ago in having lemonade instead of wine served at a banquet. He stated that he would drink only lemonade, and so turned the tide in that direction. Let the good work against the saloon go on. Either it will be conquered or it will conquer our civilization. The two cannot long coexist. This we believe to be as evident as it was to Abraham Lincoln decades ago that our nation could not exist half slave half free.

ILLOGICAL AND UNFAIR EDITORIALS.

About a week ago the San Francisco Chronicle, in an editorial on the Japanese question, said: "The only trouble is in the sordid character of Eastern people who would wreck our civilization if thereby they could sell calico, and our pig-headed national administration, which is much of the same character."

We are sorry to see the Chronicle descend so low. There is every reason for the belief that in general the people of the East in their attitude are actuated by the highest motives. They ask fair treatment for the Japanese just as Roosevelt asks it in his message to congress when he says: "I ask it as due to humanity and civilization. I ask it as due to ourselves because we must act uprightly toward all men." And now that the President's message is out, the Chronicle says that he makes an "astonishing display of ill-temper," and the paper manifests editorially

great indignation. Yet in its columns that very day were to be found in its dispatches from Washington the words of Senator Flint, "There is no cause for indignation."

The President may be wrong in his attitude on the school question, but he is not wrong in his attitude on the general question of fair treatment for the Japanese. The Chronicle stands with that short-sighted element on our coast that is seeking to lead the people to a disregard of the principles of brotherhood. We believe that they all are fighting against God, and in the long run cannot win. Readers of the Chronicle will do well to read its pages these days very thoughtfully, or they will be misled. For instance, in its editorial of December the 5th, it argues that the President is insincere in that while he suggests a law for the naturalization of Japanese wishing to become citizens, he says that "Hawaii is now making an effort to secure immigration fit in the end to assume the duties and the burdens of full American citizenship."

The Chronicle proceeds, then, very illogically to argue that the President is "advising congress to admit to citizenship those whom he knows to be unfit for it." Oh, the nonsense of it! We are astonished that a paper aspiring to greatness should dare to be so illogical. The President desires no unfit citizenship. And there is no insincerity in his utterances—nor inconsistency either. If congress should not show wisdom enough to enact a measure that would not admit the unfit to naturalization, it would never get his sanction.

Further, the Chronicle tries to trip the President on what he says on the seal butcheries by the Japanese. Doesn't the Chronicle know that there are Japanese and Japanese—good, bad, and indifferent? Moreover, if it wishes to argue along the line of barbarity, let it take up in conjunction and comparison some of the horrible burnings at the stake, in our own land in recent years, of persons suspected of crime. Barbarity? We, too, have it in our own fair land.

For unfairness and weakness in argument the two editorials in the Chronicle, from which we have quoted, "take the cake."

THE PACIFIC COAST IN BRIEF.

The Baptists set out to raise $183,000 for their churches in California which suffered from the earthquake and fire last April. Mr. John D. Rockefeller pledged $75,000 on condition that at least $150,000 were secured. Nearly that amount has been pledged, and the effort to bring it up to $183,000 will go on.

A few weeks ago we stated that there were in attendance at the public schools in San Francisco between July 23 and October 12 only 93 Japanese; that with two exceptions these were so distributed as to give from one to six to 23 different schools; that the exceptions were in the Pacific heights grammar school and in the Redding primary, the numbers there being 19 and 23 respectively. Lately we have ascertained the ages of those who were in attendance at the time the exclusion order—or the order for separate schools—was made by the school board. There were 2 who were five years old, 5 who were seven, 9 eight, 3 nine, 7 ten, 5 eleven, 8 twelve, 7 thirteen, 4 fourteen, 10 fifteen, 9 sixteen, 12 seventeen, 6 eighteen, 4 nineteen and 2 twenty. Of these students 65 were boys and 28 girls; 68 were born in Japan and 25 in this country. They were distributed in the schools in grades as follows: 7 in the first grade, 10 in the second, 12 in the third, 16 in the fourth, 11 in the fifth, 13 in the sixth, 7 in the seventh, and 17 in the eighth.

The Religious Telescope mentions Professor Buckham's book, "Christ and the Eternal Order," as follows: "This is a sound treatise from the professor of Christian Theology in Pacific Theological Seminary. One's appreciation of it grows as he passes from page to page. It is put up under the three heads of 'Significance,' 'Aspects,' and 'Potencies.' Throughout, the discussion is fair, dignified, and refined. It holds to the Christocentric idea of theology, and makes Christ a necessary interpreter of God for the world. Professor Buckham thinks that there is less likelihood of error, in overemphasizing the supernatural element in Christ than in failing to give it sufficient recognition."

The problems of the city as related to the child engaged the attention of the Congregational ministers of San Francisco and vicinity at their meeting last Monday. These were brought very graphically before them in a paper by the Rev. L. D. Rathbone, and such was the interest in the problem thus presented that it was voted to take up the same subject at future meetings. Mr. Rathbone showed that the modern city is planned for almost every interest except that of the child and that there is a loud call to the church to lay to and work for changes for the better. The lack of the family life, as it was in our land of old, it was argued was a menace to our civilization. Mr. Rathbone's paper was a strong plea for a more personal and practical work on the part of the churches—a call to unity and comity, and therefore churches so equipped and operated as to show a warmth of brotherhood hardly possible in present conditions. In the course of his paper it was made evident how right here in Berkeley such a crowding of families into small areas and cramped quarters has been commenced as to threaten the right kind of home life. We are largely a nation of city-dwellers and the problem is a far-reaching one.

THE RELIGIOUS WORLD.

It is said that the most savage spot in the world today is the island of New Britain, which lies north of Australia, and has an area about equal to that of Massachussets. Its people speak 70 different languages. On account of the scarcity of meat the natives have taken up cannibalism recently.

The Western Christian Advocate says: Savonarola raised the cry 'Florence belongs to Christ.' Ultimately the slogan of 'America for Christ' will be raised not by any denomination, not by any form of ecclesiasticism, but by the citizens in general. Essentially—since Christ is synonymous with righteousness—this will be the broad platform of the dominant political parties."

At the recent Presbyterian Brotherhood convention in Indianapolis the Hon. William Jennings Bryan said with reference to his trip abroad: "I was never so proud of my nation as when I saw what it is doing for other nations in a missionary way." Mr. Bryan saw it, or rather the churches in it, obedient to Christ's

marching orders, "Go ye and disciple all nations." Life is always glorious when it is lived in obedience to those orders.

The bishops of the Methodist Episcopal Church, North, earnestly request their people to observe the last three days of this month as days of special religious services, devoting much time to private and public prayer for the gracious out-pouring of the Holy Spirit upon themselves and the unsaved about them, to the end that there may come a revival in their own church and throughout the world.

The plan of the Presbyterian Brotherhood is such as to embrace in the new organization all organizations of men in the churches and thus to give it wide scope of action. Its aim is to build men up in the life in Christ and thus to advance the kingdom of God upon the earth, and in endeavoring to do this, it will keep in mind the varied interests and tastes. As one of our exchanges remarks, it will, among other things, help to meet the serious questions of the time concerning the young men, and will certainly quicken the activities of the church in the service of Jesus of Nazarath who was a man among men.

It was a banker of Pittsburg who said at the recent Presbyterian Brotherhood convention in Indianapolis, "The greatest joy of life is to be found in Christian service. We must select some special work, organize to do it and set our feet firmly upon the Word of God if we would succeed." This man also said: "The next thing we have to straighten out in this country is the liquor quistion." A member of the Southern Presbyterian Church who was present at the convention and caught the spirit and enthusiasm remarked: "If this has come from the union of the Cumberland Presbyterian and Presbyterian churches, I should like to know what will come to pass when the Southern Presbyterian Church comes in."

The Methodist Episcopal Church, North, will attempt to raise one million dollars this year for home missions. Last year the revenue from all sources in this church for home and foreign missions exceeded two millions. Prominent Methodist workers express the belief that foreign missions will be able soon to gather to itself for its own work two million dollars. In the interest of the home work there is to be started a bright and profusely illustrated paper which will be called "The Christian Republic." It is stated that it will give special attention to the evangelization of the cities.

Not long ago Mr. Goldwin Smith asserted that the sufferings and persecutions of the Jews in every land in Europe, at one time or another in its history, were not due to religious hatred or bigotry so much as to the fact that the Jews are a "parasitic race, living not so much on their own industry or even shrewdness as on the improvidence and incapacity of others who toiled that the Jews might become wealthy." Professor Deutch of the Hebrew Union College at Cincinnati affirms that Mr. Smith is in error. He says that "even if the occupations of the Jews were exclusively those of an intermediary, that would not make them a parasitic race, but he denies that the Jew is exclusively a middleman, referring to the hundreds of thousands of sweatshops and tailor-shop workers. He tells how the Jew was excluded from manual trades and prohibited from holding lands, but today, all over Russia, Jewish workers are found in the mills and tanneries. He denies that tribal spirit prevents the Jews from assimilating with other nationalities, and concludes that snobbery, bigotry and the mental inertia, which is responsible for the survival of many antiquated ideas, account for the hostilities to the Jews."

THE TRI-CHURCH UNION.

Advancement Toward Union.

Again, what were regarded by some as insurmountable obstacles to the union of the Congregational, United Brethren and Methodist Protestant churches, have been removed, and the consummation of the union seems more certain than ever before.

The sub-committees on polity and on vested interests met in Pittsburg the latter part of November and framed a report to be submitted to another meeting of the council next February which will in all probability be found so generally satisfactory as to be handed down to the different denominations for final action; and we see no reason why it ought not then in the interests of the church kingdom upon the earth be ratified by the three denominations.

The Methodist Recorder, the organ of the Methodist Protestant Church, says concerning the committee meetings in Pittsburg: "The sessions were characterized by a spirit of brotherly love. No one who heard all the discussions could have questioned the presence of the Spirit of the Master. If God be not in this movement, and if results beneficial to all the churches concerned do not follow these meetings, something is radically wrong with the religion which these men profess or with the men themselves. To an outsider, an invited spectator, nothing but a sincere desire on the part of the members of the committees to do the will of Christ was seen. While some did not see things just as they were seen by other members of the committee, and while some advocated a different mode of procedure from others, still the end all desired to reach was the same—organic union of the three denominations."

The Rev. Dr. M. R. Drury of the United Brethren Church writes: "The recent meeting at Pittsburg clearly marks a higher stage in the movement for church union than has been hitherto reached. Those who have given the whole question the most careful thought now regard the complete unification of these denominations in their faith, polity, and aggressive efforts for the kingdom of God as entirely feasible and desirable. All this can be realized without the violation of any trust, without any semblance of revolution, and without injury to the conscience or individual rights of any one. The very best legal advice so declares.

"It is most remarkable that three of the American Protestant churches, with antecedants so unlike and methods of work varying so much, should now be seeking organic union. And yet with a spirit so much akin it is not strange that they should be able to get together and unite in their endeavors more effectively to promote the kingdom of their common Lord."

According to this plan of union, now more perfected than it was when the council at Dayton adjourned last February, the existing legal organizations of the different denominations will be maintained at least for a time. This will avoid litigation, and present legal organizations can be extinguished whenever it may in the future seem best. It is not

necessary to say whether that time will or will not come.

The committee on vested interests says: "No church is wiped out of existence, nor is any denomination wiped out of existence. A partnership has been constituted, but each of the partners maintains its separate identity; though now acting in all matters affecting its contribution to the common stock, through the form of the partnership."

"It has been common in the management of moneyed comporations to have a practical consolidation of several corporations into or with another, without the legal extinction of any of the former. Their properties may be transferred, but the organization of each is still maintained through an annual meeting of shareholders at which directors are elected, by whom important action may be taken. The shareholders, desiring the benefit of the practical consolidation, naturally elect directors holding the same views. In the absence of legislation to the contrary, there is no legal objection to such a practice.

"As respects different denominations of Christians, of similar polity, it is hardly necessary to observe that there is no legislation anywhere in this country, nor ever likely to be any, which would hinder a union for the better service of their common Lord."

Concerning Home Missionary work it is said: "There may be concentration of the home missionary work of the new body in a single corporation while yet the old societies may continue in legal existence."

Under the polity arrangements suggested it will be left to each annual conference or association to determine for itself the mode of supplying the churches with pastors, "however, no method shall be adopted which shall interfere with the right of the local church to determine who shall be its pastor." Nor is the so-called itinerant plan of the United Brethren Church set aside. Conferences and churches wanting it can have it. Provision is made for a superintendent in each conference who shall be chairman of the pastoral supply committee and who shall give his whole time to the general work of the churches. This is similar to the position of the Congregational home missionary superintendents.

Provision is made also for a president of the National Council who shall preside over the sessions of the council and whose services to the churches shall be under the direction of the council.

We find in this slightly modified plan nothing to which Congregationalists should object. And are of opinion that when it shall have been formally submitted to the churches it will meet with wide approval. Each church is left free in its local affairs, but there is a fellowship which unites all for mutual care and cooperant action.

The work is to be carried on through district associations, annual conferences and a national council. The United Church will conduct its benevolent and church work by means of a foreign missionary society, a home missionary society, a society for work among the Negroes of the South, the Indians of the West and the Chinese and Japanese of the Pacific Coast and the Hawaiian Islands, a church building society, a Sunday-school society, a board of publication, a board of ministerial relief, and a local church extension and city missionary society.

The sub-committee on vested interests, preliminary to its recommendations, made the following declaration:

"The organic union of three religious denominations, each with a full system of denominational agencies in active operation, does not necessarily imply either that one of these systems is to supersede the others, or that a new one shall be devised to supersede them all.

The United States are an organic union, but formed by a people uniting through the mode of a union of states, each of which has a Constitution of its own, different in detail from that of any other, though like all the rest in its republican form, and property of its own in which the others have no interest whatever.

In each of these states, there are also political subdivisions, like counties, towns and cities, having certain powers of local government. In one county, there may be a right to sell intoxicating liquors, and in another none, because in one the majority of the voters favor it, and in the other the majority do not. In one city the title to the parks may be vested in the city, and in another it may be vested in park commissioners, because such in each is the preference of the municipal authorities.

Legal differences of these kinds flow from the deeply seated preferences of the American people for home rule. They like to have local affairs managed by local officials, and in a way to suit local wishes and ideas.

The same principles which govern the co-ordination of political relations in American government seem naturally applicable to the co-ordination of property interests and relations in case of this union of several American religious denominations. Each has had its own polity. In substance and general purpose, there is no difference; in detail there is large difference. Under these respective polities, large property interests have been vested in certain agencies for denominational purposes. What were these purposes? They were in all cases to promote Christian worship and service through the support and fellowship of churches of Christian believers, each of which should have a large measure of power to manage its own affairs, and yet be, in some degree, subject to advice or control from representatives of other churches, or of the denomination at large.

Under our union we adhere to these identical purposes, but we are not necessarily bound to try to carry them out for every church or every conference of churches by precisely the same methods. As for methods for any particular church or locality, the majority in that church or locality must rule, so far as there is no departure from the main constitutional principle."

In a report on the syndicating of publications there are certain things which may be of enlightenment to some of our readers, indicating as they do how denominations are coming together and cooperating. We quote:

"The Wellspring, published by the Congregationalists, is syndicated with the Presbyterians so that practically the same reading matter is furnished the young people of both denominations. In this case the electrotype plates are exchanged. Each paper maintains its own editorial pages. The Pilgrim Visitor, for still younger children, is syndicated in the same way and with the same body. We can see no good reason why a good wholesome article or story for children, when once written, should not be presented to the widest possible circle of readers, not only in our three denominations, but even in a far wider area. Cases of

other successful syndication along this line might be quoted.

"The same economy might also be practiced in much of the Sunday-school literature. The burden of proof should be upon the three denominations to show why they need three entirely distinct and separately constructed teachers' quarterlies or monthlies, all dealing with the same Sunday-school lessons at the same time. The same can be said of the intermediate quarterlies, and weekly lesson leaves. When we come to the lessons for children the reason for separate quarterlies or lesson leaves becomes even less apparent. There can certainly be no theological differences among children in the primary and intermediate departments.

"It may be of interest to know that the primary quarterly published by the Presbyterian church and the Congregationalists is made up of syndicated material. Each denomination issues the common material under its own imprint. As the lessons advance, denominational features might be maintained in editorial sections while the body of the lessons are iden-

"The new advanced course of study for adult Bible classes, published by the Pilgrim Press, is already syndicated with the Methodist Episcopal churches, North and South, and so is most widely used, in which is practically three large and widely scattered denominations. Only the title page is changed."

When we consider the progress made in this movement for union, and all that has been accomplished in recent years in the effort to bring denominations into practical cooperation, we thank God and take courage.

A VOICE FOR THE TIMES.

A Call For Brotherhood.

In an article, in The Protestant Methodist Recorder, on "The Coming Day in China," the Rev. Dr. James Lewis says concerning the adolescent races: "There are not wanting men in England, and in her colonies and dependencies, who would easily wreck the tremendous fabric of British rule, and the same thing obtains in the United States. Their tacit assumption of the fundamental inequality of the races of the world nettles beyond endurance the honest pride of the best men of the Negro, Hindu, and Mohammedan races. Great governors like Dalhouise and the Lawrences, and Cromer, and Lincoln, may see their tremendous exertions and glorious dreams rush down into red ruin in a day through such men's habitual temper and practice in the processes of government administration. For their very number and closeness to the people gives a cue at last to what the subject races believe to be the genuine beliefs of the ruling race as a whole. Therein lies the profound danger.

"Even among Christian men a new Judaism appears at times to be lifting its head. The tremendous teaching of the Epistle to the Ephesians and that to the Galatians, on the unity and equality which Calvary announced and cemented, seems somehow to have lost its practical force. The oneness of all men, and the oneness of men and women, awaits still its interpretation through racial example to the world at large. When shall it once be? Atlanta outrages, the tale of the late Natal rising, the bitterness in Bengal at this present moment, the alliance of a section of even the enlightened Egyptians with the sultan—what do these things point to? The power of him who is the light of the world is ubiquitously manifesting itself in collision with the forces of darkness, which would repress enlightenment and better human liberty. It is not too much to dream that thirty years hence may see a universal shifting of the balance of power in the world. Then it will be plainly made clear that finally no principle can possibly be accepted as determinative save that which Jesus and his apostles asserted—the genuine and substantial equality and union of the race. Infringement of that will be likely to spell an Armageddon. The Semitic races once swept a corrupt Christendom like a purging flame; shall they do it again? Or shall the yellow races deluge the world with cleansing effect? Forty million Japs have taught the Russ good behavior. Four hundred millions of Chinese might well paralyze all Europe.

"Have these things no significance for the Church? They have, and most of all for her. As never before we shall have to pray and preach and teach till the 'Word of the Cross' as to the redeemed and sanctified unity and equality of men has become the fundamental axiom of the settler in the wild, the merchant's agent in the foreign city, the soldier in his hours of ease among alien races, the governor in his durbar with native rulers, and the imperial government in all its swift rescripts over land and sea. At last men shall learn that freedom and equality are God's original, inalienable dower to men as they are men, without any adjective."

IS CONGREGATIONAL SINGING A MYTH?

Amos R. Wells, D.D.

I have no quarrels with choirs.

If I had any objections, I should not dare to express them; but I have none. The soprano may get a thousand dollars a year, or only a plush album at the end of ten years; I care not. The anthems may be by Horatio Parker or by Trasho Tweedledee. I am not talking about choirs; I am talking about congregational singing.

For that there should be some congregational singing seems agreed on all hands. Every church service pays some respect to the myth—if it is a myth. There may be an anthem, and a solo, and a duet, and an offertory, a fugue to walk in by and a waltz to walk out by; but there must be at least two hymns, "omitting the third and fourth stanzas." Anthem, Duet & Co., may monopolize half an hour; but the hymns, in every well-regulated service, must have at least four minutes.

The choir seldom practices the hymns. The chorister seldom knows what they are to be. Anthems are announced in the church calendar, but not the hymns. What the preacher is to talk about, what the choir is to sing, but not what the congregation is to do.

That, after all, is the nub of the plea for congregational singing; the audience needs to take active part in the service. It is like the tiny particles in the receiver of a wireless telegraph instrument, which stick together as the electric current passes, and need to be constantly tapped to shake them apart. Unless the members of the congregation are set in motion, they will cease to respond to the electric impulse from the pulpit. Mind particles readily cohere in the soothing atmosphere of the sanctuary, and he is a wise preacher who shakes them up by giving the congregation as large a part in the service as he can devise.

The congregations in our non-liturgical churches have far too little to do, anyway. Let them only repeat the Lord's Prayer together, and they will join the more truly in the pastor's prayer. Let them read a psalm in concert, and they will listen with closer attention to the preacher's Bible lessons. Let them sing much, and they will absorb more of the sermon.

So I have no quarrel with choirs, if they will only (save their reverences!) keep their place. But when they become musical trusts, the Handel-and-Haydn proxies of the pews, then they are melodious nuisances. It is their duty to lead the congregational singing, and not reduce it to its lowest terms. I am looking—with my lantern—for a choir with that ideal.

Where the choir has not established an oligarchy of song, where the congregation is trusted and has come into its own, a surprising increase in musical zeal and ability is the result. Take England, for instance, in whose churches I have heard the congregations—Anglican and Nonconformist—singing anthems and elaborate chants that would severely test the powers of most American choirs, and doing it with ease and enjoyment. At one time I was in the midst of an audience of fifteen thousand, in a great Christian Endeavor praise service. The large choir of many hundred voices was rendering the Hallelujah Chorus, and, to my amazement, all the young men and young women around me were singing it heartily without the book. And they were, in the main, from the working classes.

Why are we not allowed to sing hymns clear through? A well-written hymn has progress in its thought and comes to a worthy climax. When we "sing the first three verses," and omit the last two, we sing the preamble and leave out the conclusion. When we "sing the first, second, and fourth, omitting, if you please, the third and fifth," we sing hash. Have not the hymns suffered enough at the hands of the "adaptors" without this insult added to their injury? Time the next hymn you sing in church, and—I won't tell you what the result will be, but it will surprise you. We have time enough to sing hymns clear through.

If I had my way, at least one new hymn should be sung every Sunday. Very tender sentiments attach to "the good old hymns," so precious that I am for enlarging the number of such familiar favorites. Let these hymns be announced in the church paper or in some other way, so that they may be practiced by the congregation in their homes.

Indeed, good congregational singing can be cultivated in no better way than by stimulating home singing. The church music committee—is it taking too much for granted to assume that your church has a music commttee?—could hardly do a better service than by arranging neighborhood "sings," groups of families meeting together at convenient centres for an evening of sacred song.

From this practice it would be an easy step to a church singing school, a large church chorus, church concerts, and all sorts of pleasantly ambitious plans. Live congregational singing is an unequaled musical stimulus.

Any novel presentation of hymns is likely to result in better congregational singing. A few sentences about the writer, or the circumstances under which the hymn was written, or some Bible parallel, or some striking instance of its use—any one of these devices will make a new hymn of it, though it may have become deadeningly familiar.

At one time let the choir remain silent, while the congregation sings the hymn without leadership. At another time let the choir and congregation sing antiphonally, especially in the question-and-answer hymns, such as "Art thou weary, art thou languid?" and "Watchman, tell us of the night." The men—if the pastor is very daring—may be asked to sing alone some suitable hymn, such as "Ein feste Burg," or "The Son of God goes forth to war." Again, the women may sing alone.

Several hymns may be sung in succession without rising. Where it is to the point, a hymn may even be introduced in the sermon, and the preacher may pause while it is sung. The sermon could hardly fail to gain from the attention thus excited.

I would use every device for increasing the amount of congregational singing. Three hymns (abbreviated), and often only two, are not enough. Especially in the evening service, where considerable freedom is allowed, the songs may become more numerous, and occasionally entire evenings may be spent in the happy and holy exercise, the preacher giving only a very brief address. These hymn evenings are most profitable if each is used for the study of a single hymn-writer, or of hymns on a single theme.

Boston, Mass.

ST. NICHOLAS.

The girl or boy who grows up without the companionship of **St. Nicholas** misses a pleasure and an influence for good, for which nothing in later years can ever atone. Make **St. Nicholas** your children's friend in 1907.

Its pages will be rich the coming year with a series of fairy tales by Frances Hodgson Burnett—more delightful fairy stories were never written. The author of "Mrs. Wiggs of the Cabbage Patch" has written a serial story for the boys who read **St. Nicholas**; there is to be a special Christmas story for the girls by Kate Douglas Wiggin, whose Rebecca is dear to everybody. There is to be at least one story, "Abbie Ann," from the author of the Emmy Lou stories; more of Pinkey Perkin's adventures, a new serial by Ralph Henry Barbour, a thousand illustrations by the best illustrators of the day, an abundance of short stories, travel sketches, and popular science articles, and the St. Nicholas League, the most enjoyable and stimulating club of young folk in existence.

A RECIPE FOR SANITY.

(The late Henry Rutherford Eliot in the November Century.)

Are you worsted in a fight?
Laugh it off.
Are you cheated of your right?
Laugh it off.
Don't make tragedy of trifles,
Don't shoot butterflies with rifles—
Laugh it off.

Does your work get into kinks?
Laugh it off.
Are you near all sorts of brinks?
Laugh it off.
If it's sanity you're after,
There's no recipe like laughter—
Laugh it off.

Book Reviews.

"Modern Poets and Christian Teaching."

This is the title of a series of books of high value. The volume first before us considers three—Richard Watson Gilder, Edwin Markham and Edward Rowland Sill. In the foreword on "The Poet and Preacher," it is said by the author, David G. Downey, that the poet and the preacher have much in common. "Every poet is a dreamer, a seer, a visionist. So also is the preacher; indeed in proportion as he has the power to dream dreams and to see visions is the preacher of power and inspiration. What marvelous preaching there was on Pentecost—not only by Peter, but by those associated with him. And the explanation is given: 'This is that which was spoken by the prophet Joel: your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams." Authur O'Shaughenessy is said to be depicting the true preacher as well as the poet when he says:

"We are the music makers,
And we are the dreamers of dreams,
Wandering by lone sea breakers,
And sitting by desolate streams;

"World losers and world forsakers,
On whom the pale moon gleams;
Yet we are the movers and shakers
Of the world forever, it seems.

"One man with a dream, at pleasure,
Shall go forth and conquer a crown;
And three with a new song's measure
Can trample a kingdom down."

Another is quoted as saying: "In the poetry of Robert Browning one can come closer to the whole reality of human life than he can in any scientific treatise published in the last hundred years." And another: "Such a work as the 'In Memoriam,' a hundred years hence, will be accounted a truer picture of the vital thought at the middle of the nineteenth century than all our formal philosophies and theologies put together." The true poet, says the author, when he touches the great questions of life becomes unconsciously a theologian. We are especially impressed by the study of the poems of Edwin Markham in this volume. He is shown to be a man of vision, that "the power of his vision rests on him mightily and inspires him to write and speak and work for the realization of his dream."

No one can turn the pages of this volume without the feeling there are many writers who are emphasizing the value of the spiritual—and that therein he has had pleasant converse with these great souls, each given to the work of lifting the world up toward God.

Concerning the sonnets and poems by Edward Rowland Sill the author says: "We find Mr. Sill singing of life and love, of God and man, of faith and practice, and always with a note and accent that lifts one into the higher realms of living. To him life is opportunity. The sadness of the common ways and the rich implications of ordinary things is with him a firm faith. In his singing is a strong and earnest call to men to rightly conceive their life and its work. There is no room in his thought for the man who would repine and wail and seclude himself from the activities and duties, the oppositions and sorrows of life." A study of the poem "The Hermitage" shows this: "Whatever life brings, man's place is with his fellows, weeping and rejoicing, and striving and toiling with them to hasten the coming of the time when the whole round world shall every way be bound with chains of gold about the feet of God."

Of Richard Watson Gilder it is said that in his poems he touches practically all the great and cardinal Christian truths. "To men and women occupied with the material he sings of the value of the spiritual. To a day all too easily satisfied with surfaces he speaks of substance and reality." This is from Gilder:—

"Keep pure thy soul!
Then shalt thou take the whole
Of delight;
Then, without a pang,
Thine shall be all of beauty whereof the poet sang—
The perfume, and the pageant, the melody, the mirth
Of the golden day and the starry night;
Of heaven and of earth.
Oh, keep pure thy soul!"

Picking up another volume in this series it is found to be on Robert Browning. The author is Frank C. Lockwood. He says that it has not been his purpose en enter into a technical and exhaustive study of Browning's poetry from either an philosophical or an artistic point of view; that it has been his desire, rather, in as simple and lucid a manner as possible to present to serious readers a connected account of things fundamental that lie deeply bedded in Browning's life and poetry. This he does in chapters as follows: The Man Browning, Browning's Way to Truth, The Path to God, The Human Highway, God's Message to Man, Browning's Influence.

All in all Browning's worth and service are very manifest. Of Browning's faith Mr. Lockwood says that it was "the robust expression of his whole manhood and was so strong and assured that he is able to seize the groping hands of weaker men and draw them up to where he himself found firm ground for his feet."

A third volume in this series treats of Matthew Arnold. The author is James Main Dixon who thinks his task an ungracious one, saying that he cannot be very eulogistic because the theology in Arnold's prose and poetry is essentially the same in both "extraordinarily warped and defective." The study proceeds then as follows: Modern German Thought in Arnold's Teaching, Arnold and Wordsworth as Religious Teachers, The Mirror and the Cup, Arnold's Sympathy With the Brute Creation, Matthew Arnold and Modern Science, A Nineteenth Century Sadducee, The Fatherhood of God in Arnold.

Throughout, Arnold's aloofness from the main current of vital religion is shown; but it is stated that it is modified when he touches personality. "In no instance is this more apparent than in the exquisite apostrophe to his dead father, the elegy known as Rugby Chapel. Rejecting elsewhere for intellectual reasons the doctrine of the Fatherhood of God, and cutting it out peremptorily from his patchwork system, he there restores this elemental truth of Christi-

anity to its proper place. Faith and trust bear him for the moment irresistibly on their wings."

In the stanzas addressed to Margurite, in whom he is face to face with an ideal womanly personality, in bidding her a long farewell, Arnold, it is shown, again allows his heightened emotion to carry him up to "the same glorious inconsistency." We quote:

"We school our manners, act our parts—
But He, who sees us through and through,
Knows that the bent of both our hearts
Was to be gentle, tranquil, true.

And though we wear out life, alas!
Distracted as a homeless wind,
In beating where we must not pass,
In seeking what we shall not find;

Yet we shall one day gain, life past,
Clear prospect o'er our being's whole;
Shall see ourselves and learn at last
Our true affinities of soul.

We shall not then deny a course
To every thought the mass ignore;
We shall not then call hardness force,
Nor lightness wisdom any more.

Then, in the Eternal Father's smile,
Our soothed, encouraged souls will dare
To seem as free from pride and guile,
As good and generous as they are."

These interesting studies are published by Eaton and Mains, of New York. The volumes contain from 160 to 185 pages, and may be had for $1.00 net. They can be had of The Western Methodist Book Concern, Barker Block, Berkeley.

Valley Forge." By Alden W. Quimby. An interesting story based on events in our Revolutionary war. The title, "Valley Forge," suggests the place and time. The book has its wholesome lessons; but not enough history to entitle it to be called an historical novel. This, however, does not detract from its interest and value. It is good fiction. [Eaton & Mains, New York, $1.25.]

"Monday Club Sermons." The sermons on the International Sunday-schol Lessons, by the Monday Club, have been popular for more than forty years. The volume for 1907 will have its usual wide welcome. Among the authors are: Charles E. Jefferson, Charles R. Brown, Francis E. Clark, William Elliott Griffis, Cornelius H. Patton, A. E. Dunning, H. A. Bridgman, Willard Scott and Nehemiah Boynton. [The Pilgrim Press, Boston, New York and Chicago, $1.25.]

"Chunda." By Horatio Oliver Ladd. This story of the Navajos we have read with much interest. It is a fine picture of Indian life as it has been in recent years in some parts of our land, and of the efforts of many of them to rise to better things. It is a story, of course, and not history; but it is a story based on history—one true to life. An excellent book for the missionary or Sunday-school library, and for the home also. It is nicely illustrated. [Eaton & Mains, New York; Jennings & Graham, Barker Block, Berkeley; $1.25.]

"McDonald of Oregon." By Eva Emery Dye. We cannot speak too highly of this book by Mrs. Dye, though we have as yet read only a part of its pages. In "McLoughlin of Old Oregon" and in "The Conquest," Mrs. Dye as a writer won honors for the Pacific coast; but this is by far her best book. Like her others, the novel is an historical one. Ronald McDonald was an Oregon pioneer. The closing paragraph of the book reads: "Ronald McDonald, born at Astoria, Oregon, February, 11, 1824, died at Fort Colville, Washington, August 24, 1894. The pines on the everlasting mountains, and the waters of the mighty Columbia tumbling over Kettle Falls, sing his lonely requiem on the Colville Reservation." If you want a good book to read or a good one for a friend at the Christmas time, get "McDonald of Oregon." [A. C. McClurg & Co., Chicago, $1.50.]

Ewa, A Tale of Korea." By W. Arthur Noble. An extract from the preface will best indicate the nature and object of this volume: "The aim of this work is to represent Korean affairs from the standpoint of the Korean. The writer has endeavored to look through Korean eyes at the acts of foreigners, in their attitude toward Korea, and search for their interpretation from a Korean standpoint; to illustrate the customs of the people and their habits of thought; to show that the Asiatic loves, hates, fears, hopes and sacrifices for his ideals, the same as does his Western brother; to show the great struggle of new Korea for a better life; to illustrate the type of manhood that is leading the people toward reform; to awaken sympathy for a people who have become the victims of an unjust exploitation of a foreign power." He has succeeded in giving a book with much information and one thoroughly interesting. [Eaton & Mains, New York, $1.25.]

"Around An Old Homestead." By Paul Griswold Huston. This book of Memories will carry many a person back to the scenes and experiences of the old home. It is nicely written, beautifully illustrated; and all in all shows large familiarity on the part of the author both with nature and literature. This particular old homestead is in the Miami valley in Ohio, and in its main features has many a counterpart. There are chapters on: The Old Homestead, The Open Wood Fire, The Old Muzzle-Loading Rifle, The Barn, The Woods, Squirrels and Squirrel Hunting, Some Thoughts About My Dog, The Orchard, Harvest, The Papaw Thicket, Nature and the City, Nature and the Problem of Suffering. As we turn the pages of this book we long for a few weeks in the country. Shakespeare says in "As You Like It,"—

"And this, our life, exempt from public haunt,
Finds tongues in trees, books in the running brooks,
Sermons in stones, and good in everything.
I would not change it."

"Around An Old Homestead" would make a desirable gift at the Christmas time. [Jennings & Graham, Cincinnati; also Barker Block, Berkeley, Cal., $1.50 net.]

"Rests by the River." By George Matheson. The writer of these meditations, very valuable for spiritual culture, has passed on into the life beyond, but these and other of his writings will live long to bless the world. The author, the noted blind preacher of Scotland, says in the preface concerning these meditations:

"They are intended for devotional moments; but by devotional moments I do not mean moments of vacuity. It is not in its season of intellectual barrenness that the soul yields its spiritual fruit. Religious sentiment, if it is worth anything, must be preceded by religious perceptions. Accordingly I have divided each of these pieces into two parts—the first containing a thought and the second either an invocation or a prayer. The whole piece may be read in three minutes. This is the age of brevity, and I have tried to put intensity in the place of extension. The appeals are to various moods of mind. If some of them should find their way into hearts that have been unconsciously waiting for their message, the aim of this book will have been abundantly achieved." There are 104 of these meditations, and we can wish nothing better for any of our readers than that it may be their good fortune to become the possessor of this book and to read two of the meditations each week during the year 1907. We quote from the page in connection with the meditation on "The Danger of Censoriousness": Lord break down every inner wall that sets me at variance with my brother! I dare not ask for the breaking of every outer wall. If I hold a rampart of truth, I cannot desert that rampart for the sake of peace; it would be peace without honor. But break down my **inner** wall! Let me in every war desert the rampart of self Let me lose sight of my own shadow! Let me keep my eye on the impersonal! Let me strike no enemy but sin! If I have received wrong, teach me to say to my heart, 'Should I feel it as much if it were done to another.' And if I must answer no, if I find that the storm comes not from the sea but from Jonah, help me to cast him out into the waters, O Lord! My heart is never so deceptive as when it blames a wrong. Often it seems to me that I am breaking Nebuchadnezzar's image when I am only breaking my brother's window. Often I think I am contending for the truth when I am merely contending for the triumph. Often I debar my neighbor from the forbidden tree merely lest his leaves should be greener than my own. Often I point out my comrade's withered flower only that men may see I have companions in my sin. My heart is most apt to be evil in its advocacy of the good; illuminate my heart, O Lord!" This quotation speaks for itself. A few lines now from the article on "The Sphere of Divine Providence": "We are to seek the answers to our prayers, not in an opening of the sky, not in an angel's wing, not in a mystic trance, but in the seeming accidents of every day—in the meeting with a friend, in the crossing of a street, in the hearing of a sermon, in the reading of a book, in the listening to a song, in the vision of a scene of beauty. We are to live in the solemn expectation that, any day of our lives, the things which environ us may become God's messengers." May this helpful, inspiring book by Dr. Matheson become God's mesesnger to many hearts! [A. C. Armstrong & Son, 3 & 5 West 18th street, New York, $1.25 net.]

How many of us are at it,—the crowding full of our daily lives with useless little duties, petty little efforts, hurtful little remarks, ignoble little ideals, merely that we may not find time, to our utter mortification, to meditate upon the great truths of God, that we may not be dismayed by the eternal verities we have evaded so long?

Among the Churches.

San Francisco, Park.—There were three accessions to the membership at the recent communion service, one on confession.

Santa Cruz.—The Rev. J. B. Orr or Seattle has accepted the call to the pastorate of this church and will enter upon it the first of the year.

San Francisco, First.—The First Church hopes to have its new building in such condition that services can be conducted in the chapel on the 23rd.

San Francisco, Olivet.—The Home Missionary offering which was taken recently amounted to $100. In all its features there is an encouraging outlook for the work in this field.

San Francisco, Third.—The Third Church has leased its old site and will arrange for services for a time in some hall. It is expected that arrangements will be perfected so that services can be inaugurated early in January.

Murphys.—Rev. Martin Jensen, pastor of the Murphys Church has been granted leave of absence for the winter, and Rev. M. J. Luark, a former pastor, has been called from Montesano, Wash., to take charge during his absence. Mr. Luark began his service Nov. 25th.

Oakland, Fourth.—Twelve persons united with the church last Sunday, nine on confession. At the Thanksgiving time the Fourth Church had not only the pleasure of uniting in service with Plymouth and Market Street churches but with the United Brethren Church which succeeded to the work of the Fourth at its old location. Bishop Bell gave the sermon. Truly, "We are brethren!" The Sunday-school of the Fourth Church reached, last Sunday, the largest attendance at any time since April 18th—200 persons being present.

Berkeley, First.—Secretary Gates of the State Board of Charities and Correction began last Sunday a brief series of addresses, before the adult Bible class, on "The Wards of the State." Last Sunday he spoke concerning the state prisons. A series of Sunday evening addresses on the child by persons qualified to handle such topics in an admirable manner, is proving atractive and helpful. Such topics as "The Child in the Home," and "The Child on the Streets," are being considered. Dr. Pond spoke at the services Sunday morning in the interests of the A. M. A. work. He asked for $150, and received it.

Washington.

Spokane.—The Rev. W. O. Wark of Bellingham is supplying the Westminister Church.

Walla Walla.—A series of meetings is in progress at the Bethel Church, the Rev. J. H. Bainton, of Colfax, the brother of the pastor, preaching.

Idaho.

Wallace.—This church, of which the Rev. J. D. Neilau is pastor, has installed a new $2,500 organ. It will prove a great attraction and will have an elevating influence in the enterprising "silver city" of the Couer d'alenes.

WASHINGTON LETTER.

By I. Learned.

Dear Pacific: Your correspondent has been absent from the city for many weeks. He spent a number of very pleasant days in very pleasant ways in many of the cities and towns of New England in the vicinity of his old home; but returning finds plenty of work to be done with plenty of opportunity for new work.

In Seattle great changes have been going on even in so short a time as a couple of months. Our largest church, Plymouth, for many years gathering at its building at the corner of Third and University, is to be gathered there only until a new church shall be erected. The present property has been sold for the round sum of $350,000. The church will continue with the property for the next sixteen or eighteen months. On the corner of University and Harvard streets, after very modern plans and ideas, a new building will be erected.

Our University Church has also sold its site and is going to work immediately for the erection of a new building about two blocks to the north of its present site. Their new building will be of brick, and so great has been and is the interest of the University to all the denominations in this city that $10,000 has been already contributed by Plymouth Church towards the erection of the structure so near the University. It may be that still other gifts will have to come from other individuals and churches to forward the University movement, for they will need a building to seat in the neighborhood of one thousand persons, to meet the requirements in that section of our city. They have procured the plans which are said to look to a most beautiful edifice; and we trust that they may be prospered in its erection, and their pastor, Rev. H. C. Mason, find continued prosperity attending all his labors. He is one of the most popular pastors in the city and is constantly receiving additions to his church and congregation.

Plymouth Sunday-school is beginning to grow again after the summer has gone and the people are in their homes again for the fall and winter. Early in the year Mr. James Lynch, who had been superintendent of the Sunday-school resigned and left the selection of a new superintendent to the the school, not knowing who that might be; but the executive committee have elected him for the remaining months of this year as the acting superintendent and the expectation is that he will be reelected at the coming annual meeting of the church. No better man in the city of Seattle for superintendent of a large Sunday-school can be found probably than our friend Mr. Lynch.

Since our last letter Miss Gertrude Wycoff, of our mission in China, has been in Seattle and in the few addresses given to the church and young people's society, and otherwise, she has interested all who have heard her. It was a great pleasure that our people of Plymouth could learn from her personally of the work of Mr. and Mrs. Ellis who are the missionaries of Plymouth Church at P'ang Chuang in northern China. They are evidently getting hold of their work and are interesting the people.

Mr. William Shaw, treasurer of the United Society of Christian Endeavor has been in Seattle preparing the way for the coming international convention of Christian Endeavor which meets in Seattle in 1907. The writer, while he was in Boston, called at the office of the United Society and had a very interesting conversation with Dr. Francis E. Clark and with Secretary Vogt. They were of course inquiring as to the probability of a good meeting in Seattle and certainly were very sanguine of a very successful one and were interested to know the detailed preparation that had been made for that meeting.

Nearly a score and a half of persons united with Plymouth Church on the first Sunday of November, and it was very gratifying to see the additions to the church coming in to such close harmony and fellowship with those of us who have been for a long time in our denominational Christian work in Seattle.

The Church Extension Society of Seattle has been doing an increasing work during the past summer and fall. The Youngstown Church, a mission gathered some two or three years ago, which has been growing and increasing in interest, but has never had any place of permanent abiding, early last summer erected a tent having been obliged to remove from time to time from every shelter that had been provided. Now with this tent, which will seat 100 or more, the meetings are being largely successful, and it is the expectation that a church will be organized in the near future.

The Sunday-school at Spring Hill, which has been meeting for the past year or two in a private home, has now found larger quarters in the new school house which has been erected there and it is the plan that a pastor shall be provided for Youngstown and Spring Hill, and before many months it is expected that a church will grow out of the Spring Hill work and these two be provided with a pastor.

From the proceeds of the sale of the Taylor Church property a sufficient sum has been received, after the payment of all previous encumbrances, so that a fund has been made up for the Church Extension Society which has been the means of the erection of the Sunday-school chapel for the new Prospect Street Sunday-school. This is a school which has been planned for by Pilgrim Church and is manned in both teachers and officers by members of that church. Rev. Clarence E. Gale, superintendent of the Extension Society, has been looking after this very closely and has succeeded in getting a neat comfortable building; and with the settling up of that part of the city, which is east of Pilgrim Church and overlooking Lake Washington, it is expected that a prosperous church will be gathered that shall serve a very fine circle of families who are coming into our own denomination.

Further than this a new church of nine members has been organized on the Summerville tract which lies between Hillman City and Columbia in the south part of the city. These were gathered through the aid of Rev. R. W. Fletcher who is a mechanic as well as a minister, and so puts his two lines of work together; though he met long years ago with the loss of one hand, he succeeds in doing as a carpenter as much work as most of the mechanics whom we have about us and is fitly qualified in every way, except physical strength, to preach the gospel equal to most any of his contemporaries. This church will be served by him for one service every Sabbath and now the Church Extension Society has voted to assist that little company of people, who have already purchased their lots, in the erection of a chapel for which $500 has been appropriated by the Extension Society.

Another portion of the proceeds from the sale of Taylor Church was turned over to the state work, giving nearly $3,000 as a nucleus for what our trus-

tees of the General Congregational Association of Washington call "the quick capital loan fund" which is to be a revolving fund for the aiding of churches erecting new buildings for short emergencies, and also for the locating of new sites in our growing cities in Washington. A thousand dollars have already been loaned for eight months to the new Pilgrim Church at Lewiston, Idaho. A building of brick and stone is being erected there, which when completed will give to them a position equal to that of any of the churches in that growing city of northern Idaho. Rev. S. B. Chase is pastor; and with his officials, is proving able to gather up a fine church and congregation. A corner stone of their new building was recently laid. The pastors of the various churches in that city participated with our pastor; and Rev. R. D. Nichols from Northern Idaho, our Sunday-school missionary, represented the general workers of our district.

The federated church at Sunnyside, Washington, we are sorry to say is already disintegrated. Our Methodist friends withdrew a few weeks ago and because of their withdrawal the Baptists and the Christians concluded it was best for them to stand apart and separate from the others, and now a new federation is being considered between the other three denominations—ourselves, the Presbyterians, and the Brethren or Dunkard Church. Just what will be the result of these new plans cannot yet be determined, but it is likely in any event that the Congregationalists and the Presbyterians will join their forces as a federated body. Our church has two fine lots which they have held for several years, and they may be used for the site of the new building which will be erected for them.

The Congregational Sunday-school and Publishing Society, represented in this city by Rev. Samuel Greene as superintendent and Rev. J. M. Dick as his assistant for western Washington, has removed its quarters from the dwelling house of the superintendent to a central location in the down-town district of Seattle, finding rooms on the fourth floor of the Arcade so that persons interested in the Coast work when in the city may find it convenient to call, and it is expected that by the first of the new year there will be kept at this office samples of all the recent publications of the Society and those of any other Publishing Society that pertain to the study needed by Sunday-school workers and the larger efficiency of their work. Supt. Greene will be pleased to receive calls from any friends who are interested in the Sunday-school work in Washington.

Seattle, Nov. 30, 1906.

BAY ASSOCIATION.

The next meeting of the Bay Asscociation will be held with the Plymouth Congregational Church, Oakland, Tuesday afternoon and evening, Dec. 11th.

SAN FRANCISCO ASSOCIATION.

The next meeting of the San Francisco Association is to be held on Thursday, December 20th, in the lecture room of the new building of the First Church on the corner of Post and Mason streets.

The first money given for foreign mission work in modern times was given by Sir Walter Raleigh. The sum was five hundred dollars, and it was used in converting the heathen Indians of America.

A GREAT MAGAZINE.

Now and again some critic calls **The Century Magazine** "the greatest in the world." There may be no way of exactly determining which of the world's magazines is absolutely "the greatest," but it is easy to see why **The Century** is so often thus rated. For while magazines come and go **The Century**, with all its long record and invaluable experience, maintains a spirit of youth and freshness, of curiosity and energy, which keeps it always at the front.

At the beginning of its career it was a pioneer in matters literary and artistic and in the field of timely discussion; and it continues to experiment and to lead in many directions. It discovered, or gave the best opportunity to, a large proportion of the leading American authors of our time, and it maintains today the same policy of bringing out new writers, as well as presenting the work of the writers most experienced. It revolutionized the art of wood-engraving and helped to bring it to its highest expression. In the new processes of black and white, and of color production, it exercises the same conscientiousness and expert care. It has to do not merely with the perfection of processes but with the development of illustration. More than this, through its constant encouragement, it has allied itself to the renaissance of art in America, bringing out the work of the leading painters, sculptors, and architects—the men and women who are the acknowledged leaders.

The magazine has assisted in the development of the newer sections of our country; it keeps in touch with scientific progress; has opened its columns to debates on great questions by the leaders of national thought; it has helped, editorially and otherwise, in the triumph of good causes; it has endeavored to uphold noble ideals. Its aim is entertainment of the kind which enlarges human sympathy and makes the world better as well as more cheerful. It is strong in its humorous features, having given hospitality to nearly all the best American humorists of the last quarter of a century. While it has articles on all phases of city life, its timely papers on gardening and farming are attracting deep interest. Its catholicity of interest and its wide-embracing patriotism have won for it the title of a truly "national magazine."

The Century, in a word, has an individuality which distinguishes it from other periodicals, and makes it warmly cherished in American homes. The question is, can those for whom the best is none too good afford to dispense with its entertainment and its influence in their households?

There may be some who think that the world is growing worse and the influence of the Church is weakened correspondingly in the life of the masses, but here is food for all such croakers. Less than ten per cent of those who entered Harvard and Yale Colleges fifty years ago were reported to be members of some church. Today over 75 per cent of the boys entering these great institutions are in some way connected with the Church. Again, twenty-five years ago there was no such thing as a distinctive religious movement in the college life of the nation. Today the College Student Volunteer Movement, not twenty years old, has encircled the globe, and sent forth the battle cry to the ends of the earth, "The evangelization of the world in this generation."

The Home.

A little kingdom I possess,
Where thoughts and feelings dwell,
And very hard I find the task
Of governing it well;
For passion tempts and troubles me,
A wayward will misleads,
And Selfishness its shadow casts
On all my words and deeds.

I do not ask for any crown
But that which all may win,
Nor seek to conquer any world
Except the one within.
Be Thou my guide until I find,
Led by a tender hand,
Thy happy kingdom in myself
And dare to take command.

—Louisa May Alcott.

AS IS THE MOTHER, SO IS THE CHILD.

Many times mothers are heard to exclaim in discouraged tones: "I can't think why the children are ocntinually 'nagging' one another!" little realizing that they themselves are the fountain head of "nagging."

The children adopt her expressions and the very tones of her voice. As she speaks to them so will they speak to each other.

Harsh words, impatient tones, grate upon the ear ever and always, and the mother who fails to control herself, who allows cross words to escape her lips, will hear those tones and words echoed back to her in the voices of her children.

She, in common with the rest of mankind, fails to see herself as others see her; she does not imagine that she is at fault when she grieves over her children's unkindness to each other. She does not dream that she is impatient, unfair and unkind many times in her treatment of them.

She may acknowledge that she is "nervous," even irritable, and excuse her own demonstration of ill temper on this plea. But it will not work to simply tell children to be good, to be kind to each other. "The fountain cannot rise higher than its source." The example of goodness, kindness, unselfishness must be contantly before them. Imitation constitutes such a large part of a child's nature that it unconsciously absorbes as it were, its very character from its existing environment.

It is well worth while for every mother who perceives defects in her children's conduct to begin with herself in trying to effect their reformation. Instead of repeatedly admonishing them to speak kindly to each other, let her adopt a tone and manner toward them which she would have them use among themselves. Let her persist day after day, week after week, until she is able to control her "nervous spells" and irritable moods, and then she may look for her reflection in her children—with satisfaction unknown to her before. The "source" will have reached a higher eminence.

If only mothers would consider it one of their prime duties to speak softly, mildly, kindly, always and invariably, they would soon find that their children were beginning to do the same. A correction should never be made in angry tones, a reproof never given in impatience.

Can a higher, broader sphere be sought by any mother than the perfecting through herself of her children and her home? No; decidedly, no.—Ex.

THE GRUMBLING HABIT.

It is the easiest thing in the world to fall into the habit of grumbling and finding fault. As such, it needs no special ability, either natural or acquired. It is not necessary for brain power to figure in it. An imbecile can become an adept in it, and weak minds are best adapted to it. When a man can do nothing else, he can grumble and find fault. All he has to do is to open his eyes and see and open his ears and hear; and he is ready for this task. A mouth is its one indispensable gift. With this endowment, it is ready to proceed with alacrity. Then, if you will put a discontented heart back of the waywardness of the mouth, the grumbling habit is enhanced in its efficiency one hundred-fold. The grumbler is to be pitied. He gauges everything by his own feelings. He is gloomy himself and everything he sees is gloomy also. Nothing of a hopeful or a cheerful character ever passes his way. He is looking for something else, and he invariably finds that for which he is looking. He would be disappointed were he to encounter anything bright and inspiring, and he would begin to grumble about it. Nothing that others do can please him, and he is even crosswise with himself. If he feels well today he makes himself miserable for fear something is going to befall him tomorrow. He concludes that the world is against him, and this makes him jealous and envious of those about him. Somebody is always taking advantage of him, and he never gets his just deserts. The fact is, he is intensely selfish without being conscious of it. He never gets out of his miserable self long enough to give any other person a good, honest thought. He looks at the world and the rest of mankind through his jaundiced eyes, and his own concern is chiefly about himself. His only apparent happiness is found in his own supreme misery.

Yet the sun shines brightly around him, and the heavens are vocal with good cheer. God's hand is open and the blessings of his Providence are scattered all along the grumbler's way. A thousand blessings come to him, despite his forebodings and evil omens. All people are his friends, but he seems not to realize it. Why does anyone grumble, when there is much of joy in the great world in which we live? The very opportunity for doing good to others ought to inspire hopefulness and gladness. If we could only believe it, there is not room for a miserable experience in the heart of a child of God. It is a reflection upon God's goodness for one of his children to go moping about in a world like this. Sour godliness is as bad as no godliness at all. It has in it an element of hurtful doubt, not to say ruinous doubt. As long as God sits upon his throne, as long as Christ is the Savior, as long as the Holy Ghost is the Comforter, God's people ought to be full of courage, hope and cheerfulness. None but a guilty and an unrepentant sinner ought to be unhappy and dejected. Surely, the children of a King have no time for brooding hopelessly over the misfortunes of life.—Texas Advocate.

The Quiet Hour.

CHRIST KNOWS AND CARES.

"Have sorrows been thy portion oft,
Till faith and hope are routed?
So hard hast thou found destiny,
That God's great love is doubted?
Hast stemmed the tide so many years,
That hand and effort weaken?
Art blinded so by freezing tears,
Thou hast not seen the Beacon?

O, doubter, tossed upon the tide,
Take heed what thou art saying:
Christ knows—and on the mountain side,
Alone, for thee is praying.
Soon He will make the storm to cease,
And calm the raging waters,
And thou shalt know how great the peace
He gives His sons and daughters.
O, never doubt the Saviour's care,
'Tis thine in measure double;
The heaviest burden He will bear,
Our 'present help in trouble.'
Whatever comes, still look above,
Nor murmur in thy blindness;
Nor question God's unmeasured love,
His tender loving-kindness."

THE MYSTERY OF TRIAL AND SUFFERING.

There are some perplexing "whys" connected with human existence and Christian experience. Among these are the following: Why does God permit wickedness to prevail? Why does he permit evil to hold on to the world with such a relentless grip? Why does he permit Christians to be so sorely tested, to experience so much sorrow and suffering? Why does he not crush the power of the "prince of this world" whom he hath judged and cast out (see John 12:31 and 16:11), and put an end to the war he is waging against right, truth, justice, and mercy?

There is much connected with these perplexing "whys" that men may never understand in this life; but surely, "Shall not the Judge of all the earth do right?" and is he not now doing right? The answer of a loyal faith is yes, a thousand times, yes. The abuse of free will has "brought death into the world with all our woe," and the wilful abuse of free will still goes on. Conseqently, death and human woe still continue.

But one answer may be given to these "whys," the reasonableness of which does fall within the pale of human reason and human comprehension. It is this: This world is God's kindergarten; in it he is bringing up children and developing them into sturdy men and women morally and spiritually. To insure and secure this moral development, this stalwart moral manhood and womanhood, an ordeal of trial and suffering has to be passed through. There can be no heroes without battles, no veterans without campaigns, weary marches, and years of active soldiering.

History tells us that in a great battle between the English and French the Black Prince was at one time srrounded and nearly overwhelmed by a much superior force. A messenger rushed to King Edward, his father and exclaimed: "O king, send help immediately to your noble son! He is in fearful peril. Send help or he will be soon cut to pieces." "No!" replied the king. "This hour of my son's peril is the hour of his opportunity. Now is his chance to win his spurs, to gain self-reliance, to develop his courage, to win his fame. I will not dprive my son of this advantage."

In the struggles of this life God, our Father, is affording us, his children, the opportunity to win our spurs in the battle of the world's great conflict with error, and blessed is he, blessed is she, who endures hardness as a good soldier of Jesus Christ.

Our Heavenly Father does not want his sons and daughters to be spiritual weaklings, babies, and cowards. He wants them to be strong men and women in Christ Jesus, soldiers for truth and right, who can stand the storm and brave the brunt of the fiercest onslaughts of sin and the devil. And to encourage us in this conflict he not only gave his Son to make an atonement for our sins by the shedding of his blood, but so directed that, in perfecting and executing for us the plan of salvation, "the Captain of our salvation," our elder Brother himself, "should be made perfect through sufferings."

In the grand review at the close of our great civil war, who were they that marched so proudly down Pennsylvania avenue past the reviewing stand? Not the cowards, not the bummers, not the camp-followers, not the weaklings; but the stalwart veterans who had fought at Fredericksburg and Vicksburg, at Gettysburg and Chattanooga, and had marched with Sherman to the sea, and campaigned with Grant through the wilderness, in bomb-proofs at Petersburg, and with him wound up the campaign at Appomatox. But for all that terrible ordeal of terrible soldiering they would have had no right to a place in that grand review.

Well, a far greater review awaits the closing of the great conflict in this world between truth and error. The Captain of our salvation is leading on his hosts to certain and final victory. Then will come the grand review when the veteran conquerors will march in grand triple column up before the great white throne to be presented to the Father by our victorious Captain, to hear him say, "Well done, good and faithful servants."—The Religious Telescope.

Young People.

A THANKSGIVING DINNER.

"Morning paper, sir? 'Public Ledger,' only five cents." An old gentleman who was about to enter a second-class restaurant stopped and looked at the lad. "It is late in the day to purchase morning papers," he said. "You have only one left, I see; couldn't you fall a cent on it?"

"That I could, sir," was the cheerful answer. "I've been going ever since 6 o'clock, and I am ready to have a Thanksgiving dinner now. Were you going in here?"

The old gentleman hesitated and put his hand in his pocket. "I don't know, lad," he answered.

"He is as poor as can be," Nat thought, as he took a hasty survey of the rusty coat an well-worn hat. "I reckon he can't even afford a decent dinner on Thanksgiving day."

"See here, sir," Nat said, as he laid a detaining

hand on the old man's arm, "come in and have dinner with me. I'm going to treat myself and there's nobody to share it with me."

The old gentleman looked startled, and examined the boy closely. "Why, lad, you are poor," he said, "and I cannot take advantage of your kindness."

Nat raised himself on tip-toe, snatched off his dirty little cap, and thrust his hand into his jacket pocket. "Hear that money jingle? Why, I cleared fifty cents this morning and as much more yesterday. You don't call that being poor, do you? Some of the fellows even call me Nathaniel Brown, the millionaire."

The old gentleman smiled encouragingly. "But you don't spend it all, do you? There is little good derived from money thoughtlessly squandered."

The boy's face fairly shone. "Well, sir, there's one boy in our set that has a kick against me, and he calls me Nat Brown, the miser. But," growing confidential and drawing nearer, "I'm saving it for mother and sister Betty. When we get enough ahead they are coming to the city to live; then I shall have my own home."

"You are, indeed, better off than I thought, Nathaniel," the gentleman said. "Go in and have dinner, lad, and enjoy it as you deserve."

"I want you to come in too, sir. Never mind about the cost; I'll attend to that. Thanksgiving comes but once a year, and mother would say, "Share your blessings with the needy, Natty, boy."

"Come in, sir, do come," Nat continued, as the old gentleman hesitated and was about to turn away.

"Well, I will since you so much wish it, but never mind about luxuries, boy; a cup of hot coffee would satisfy me." "A sup of coffee for a Thanksgiving dinner! Why, what kind of fare is that? Here, waiter, pie enough for two, a round slice of ham, dish of potatoes and a pot of coffee, smoking hot." "Anything else you would like sir?" But the old gentleman shook his head, and looked approvingly at the boy over the rim of his steel-bowed glasses.

"This is something like a dinner, now, ain't it," Nathaniel declared fifteen minutes later, while in the midst of enjoying a hearty meal. "Folks that ain't used to such a living knows how to appreciate it, don't they? I reckon I ain't knowed such a treat since last Christmas, when I went out to see mother. Do you live all alone, sir?"

The old gentleman sighed and gave a silent assent.

"He's old and poor, and nobody cares for him," thought Nat. Here, sir, you take most of this pie and I'll finish up the potatoes. Does the coffee suit your taste? Wasn't it lucky that we got here together? Not much sport eating alone on a day like this, is it? Would mind telling me your name, sir?" The old gentleman took a pencil from his vest pocket and wrote Henry Turner, 1018 Diamond Street. "Drop in lad, and see me," he said. "Thank you, sir." The gentleman put his hand in his pocket. I'll pay for my share of this feast, lad."

Nathaniel eagerly remonstrated. "It was my treat, sir," he said. "Here, waiter, I want to settle my account. This gentleman is my guest." And while Nat squared his bill the old gentleman quietly arose and left the restaurant.

The week which followed Thanksgiving was a busy one for Nat, but he did not forget the old gentleman and his resolution to call upon him soon. One day Nat sold out earlier than usual and hastened his steps toward Diamond Street. "No mistake here," he said, "with the name on the door, Henry Turner, agent." Nat modestly stepped in the office to find his old friend busily engaged in counting greenbacks, while two or three gentlemen stood by waiting his leisure. A pair of kindly eyes looked over the glasses and motioned Nat to a seat.

"Well, lad," he said, an hour later, when they found themselves alone. Nat thrust his hands into his ragged pockets and looked bewildered."I—I thought"

"You thought what?"

"I thought you was poor, sir!"

"So I am, boy, for I have no one to make a home for me. Gold and silver are poor substitutes for love and tenderness. You have a good mother; send for her to come and make a home where I may spend my declining years.

Nathaniel Brown no longer cries daily papers, but is a pupil in the public school, while Mrs. Brown, in the home which Henry Turner provided, makes her benefactor so comfortable in the many little ways known to women that he says he no longer realizes the weight of his threescore years.

"But," he is fond of saying, "I never expect to taste another dinner quite so good as that which Nathaniel provided out of his well-earned savings."—Sallie V. Du Bois.

Some one has suggested twelve things every girl can learn before she is fifteen. Not every girl can learn to play or sing or paint well enough to give pleasure to her friends, but the following "accomplishments" are within everybody's reach: Shut the door, and shut it softly. Keep your room in tasteful order. Have an hour for rising and arise. Learn to make bread as well as cake. Never let a button stay off twenty-four hours. Always know where your things are. Never let a day pass without doing something to make some one comfortable. Never come to breakfast untidily dressed.

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Ben Butler was a terror and torment to the judges. On one occasion Judge Sanger, having been bullied and badgered out of all patience asked, "What does the counsel suppose I am on this bench for?"

Scratching his head a minute, Butler replied:

"Well, I confess, your Honor's got me there."

NOTICE OF ANNUAL MEETING.

The annual meeting of the stockholders of The Publishing Company of The Pacific for the election of directors will be held in the city and county of San Francisco on Thursday December 20, 1906—at 2 P. M. in the First Congregational Church on the corner of Post and Mason streets.

W. W. Ferrier,
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